



Megiddo Message

Megiddo Message

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Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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LETTERS

The Similitude of a Diamond

Dear Maranatha Sister:

Most of the diamonds in the world today are mined in small pieces. Like gold, diamonds are usually tightly combined with metal and rock. After being dug from the earth, the rock is crushed and the diamond crystals picked out. A rough diamond looks very much like a piece of quartz, which can be picked up on any lake shore.

In early times diamonds were merely polished to bring out their brilliance. But gradually man learned to increase their beauty by shaping them. Little by little methods and tools for working gems have been improved and now the skillful cutter can give diamonds a dazzling brightness. First the irregular parts of stone are broken or sawed off, then the diamonds are rubbed against each other to reduce sharp edges. Finally, facets or flat surfaces are ground on the stone. These enable the cut diamonds to break up white light into rainbow colors. So in the sunlight or under a strong lamp the stone flashes like a giant dew drop.

How much we have to go through the same process in getting rid of the old man; our rough irregular ways must be crushed and ground and polished with a mind that is so pliable that it will yield to discipline through tests and trials.

God is still waiting to fill His home with brilliant gems—gems that will reflect His likeness when the Sun of righteousness shines upon them—a perfect product fit for the Master's use.

Until we were worked upon by the Almighty's hand we were much like a piece of quartz, rough and unhewn, fit for nothing but destruction. The thought that God is making us over into beautiful gems is very stimulating, giving us strength and energy to push ahead.

Milton, Ia.

E. T.

A Wishful Thought

Dear Friends in Christ:

I wish that I could find an oil well to help you in your most wonderful work.

I received the booklet [Elijah Coming Before Christ] and it makes sense!

Cincinnati, Ohio

H. H. H.

Exhortation to Godly Fear

Dear Sister:

The time is getting short as we see the signs of the soon coming of the great King. For truly now, men's hearts are filled with fear, as they see all these things that are coming to pass.

We are living in a most dangerous time, for the powers of heaven are being shaken. East and West are in a mortal combat, and all the forces of evil are let loose and ready to come down at any moment on the face of the earth. People need to fear, for soon there'll be a great conflict and the wicked shall be destroyed for all the wickedness that they have caused to pass on the earth.

Brunswick, Me.

M. L.

We Should Give Thanks

"I T IS MEET that we should give thanks."

In these words, Governor Bradford of Plymouth Colony, exhorted his people to recognize the mercies of Almighty God. What seemed to them great blessings, worthy of special thanksgiving, might appear to us unbearable hardship. Only a fraction of their number had survived the rigorous winter, sudden and violent death hovered near every hour of the day and night, and comforts were unknown. Worse still, their minds were enslaved by superstition, their lives were narrow, hard and somber. Yet, in spite of all this, a strain of nobility and reverence in these worthy men inspired them to say, "It is becoming that we should give thanks."

The festival of Thanksgiving is said to be analogous with the ingathering feast of the early Hebrews. No doubt it was in honor of some such occasion that David composed the words of that incomparable Psalm, beginning with a shout of praise.

"O give thanks unto the Lord, for he is good, for his mercy endureth forever."

"Let the redeemed of the Lord say so, whom he hath redeemed out of the hand of the enemy."

And, in fancy, we can hear the voice of the multitude joining in the sublime chorus, repeated at regular intervals.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Let us consider the conditions existing in the days of the Psalmist. In many respects it seems to have been similar to our own day. Israel was prospering, a growing powerful nation. There was a semblance of law and order; idolatry had not yet reared its head openly, and, generally speaking, the nation was far happier than it was later under Solomon's oppression and the reigns of the degenerate kings of the divided kingdom. Yet trials were many. David fled for his life before a rebellious son, and saw his throne temporarily usurped, yet he gave thanks that he escaped with his life. Relentlessly and unjustly pursued by Saul, he could be thankful that he was innocent of any wrong-doing against his earthly master. At times he had to face a guilty conscience, and no doubt he hated himself for his own weakness and sinfulness; yet from the depths of remorse, he could give thanks that God had given him strength to overcome, if he chose to avail himself of it. As leader of his people he felt it becoming for him to give thanks for any blessing that touched even the humblest of them. How many Psalms are anthems of praise! And yet, so far as temporal blessings are concerned, King David at the height of his power never enjoyed as many comforts and conveniences as are the daily portion of the poorest of our group.

Throughout the ages, God's people have celebrated Thanksgiving, not one day a year but every day of their lives, in adversity as well as in prosperity. The Scriptures are a storehouse of praise, of joy, of optimism. Despair is unknown in the Word of God. Despite the rushing of nations, the varying conditions prevailing in the outside world, The Gospel is an anchor sure and steadfast. The righteous soul, the perfect character, cannot be

touched by the surging waves of human passions. His will be the sentiment expressed by Paul in Acts 20: 24, "None of these things move me." With truth ruling him, with his interest centered on the higher things, the Apostle could sing praises to God at midnight, seated on the cold stone floor of the Philippian prison, with his feet fast in the stocks. Is not this an example of the triumph of character over environment.

The knowledge of this wondrous truth of God's holy Word alone can make our hearts truly thankful. It will drive away all sorrow, sadness, long faces, moroseness, selfishness, and every other evil thing, if we will allow it to work freely within. "God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6: 17, 18).

Our hearts should well up with thankfulness that the way has been opened up that we may escape the thralldom of sin and obey from the heart all that God requires of us. Cannot our hearts be lifted in thankfulness that this form of doctrine has been delivered to us? It is indeed a dull mind and a hard heart that is not moved to gratitude that someone has been raised up to teach us the way of life; and if we are not thankful today we are not worthy of God's mercy.

How clear it is that an All-seeing Eye was over His heritage and that the "man clothed in linen" was over the waters, guarding and protecting the divine Word and preparing a people to have receptive hearts for it at the proper time. Words fail to express the untold blessing it is to us to have lived at just this time. How we should constantly count our blessings, and never murmur or find fault with our lot, no matter what trials we are called upon to bear.

And now, as we near the day of dissolution for the systems of men, and of the inauguration and expansion for the Kingdom of God, should we not give thanks that this way of salvation has been opened up to us? We cannot comprehend why this priceless boon should have been bestowed upon us—weak, incapable, short-sighted, often ungrateful creatures that we are. Knowing our limitations, let us be thankful that someone with ability was chosen to develop the truth in these last days, one whose daily life testified that he was indeed a man of God.

It is for the spiritual blessings in particular that we meet today to give thanks. All mankind enjoys the bounties of harvest, the beauties of nature and the joy of living. True, our temporal blessings are many. We have prospered, many of us above our deserts. Truth is spreading; we have no severe persecutions, but are respected as a people by the world around us. Our afflictions are indeed light, and most of them are caused by our own disobedience.

But, brethren, should all our present blessings be swept away at a stroke, should persecution and misfortune reduce us to poverty, want and exile, should all men turn against us and all our one-time friends forsake us,

how many of us would still consider ourselves rich, fabulously rich in the possession of the wonderful truth?

In an old volume purporting to be a description of the life of Moses up to the time of Israel's departure from Egypt, is found a noble sentiment represented as coming from his lips. The writer has, of course, drawn heavily upon his imagination, but no doubt he depicts conditions as they may have been in that day. Moses had been reared as the crown prince of Egypt, unlimited power and wealth at his command, utterly ignorant of his true nationality. At length, as he was preparing to mount the throne, his parentage and the clever deception which the Egyptian queen had practiced upon her people were made known to him, and he was forced to go into exile while an unworthy rival took the position he had hoped to fill. While a refugee in Syria, he meets the patriarch Job, who preaches the Living God to him, with the result that his whole life is changed. In a letter written to his sister Miriam, who was still in Egypt, he makes the statement referred to. He says:

"All my Egyptian pride, dear sister, is long since gone, and I seek daily to cultivate that spirit of meekness, which better becomes one who is of a race of bondmen.

"But, my sister, rather would I be a slave, chained at the chariot wheel of Pharaoh-Moeris, with my present knowledge of the Holy and Almighty One, compared with which all the wisdom of Egypt is foolishness, than be that

monarch himself with his ignorance of Him, and his worship of Osiris and Apis."

This is the standard which God calls upon us to reach, to count all things but loss for the knowledge of Christ Jesus our Lord. It is a high standard, calling for a disciplined mind and body, and complete self-renunciation; but it can be done. God will help if we do our part.

In view of these great and wonderful promises, it is meet that we should give thanks. A thanksgiving poem from a recent periodical (altered) expresses well the spirit of the day.

As we have gathered in rich harvest from Thy fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts,
So take Thou gratitude from those on bended knees.

We sowed Thy ground with humble seeds, but Thou hast sown
Our minds with wisdom and our hearts with faith and love;
And if, from such a source, our harvest was so fair,
Oh, how much fairer should Thy harvest be above!

We've seen our tiny seeds yield flower and fruit and grain—
A myriad of blossoms in each garden bed;
Frail petals formed into the apple, pear, and plum;
And sun-filled wheat from which to bake our winter's bread.

So mayest Thou see Thy seeds have borne Thee beauty, too—
A righteous life and conduct, virtues like glad flowers;
And kindly thoughts become great deeds, like ripened fruit:
And thankfulness to Thee give cheer in quiet hours.

The Special Ingredient

EVERY PRODUCT marketed these days is apt to be advertised as having that mysterious something which its competitors lack. Whether it be washing powder, or gasoline, or vitamin pills, or shaving cream or toothpaste; everything has *that new* added element that no other brand has. This magic ingredient has an intriguing and unpronounceable name—not yet in any dictionary. We smile at the artfulness of the sponsor of the product. But thousands of people will buy truckloads, so to speak, of this thing and that, only to discover the "newest" no better than something else they tried a month ago.

To a rather large segment of the religious world there is one special ingredient in religious teaching that eclipses all other ingredients for importance; it can be covered by one word—which also seems intriguing to a great many people—"substitution," or a still shorter word, "blood," the atoning blood of Christ. Dwight L. Moody, the nineteenth century evangelist, was convinced that that one ingredient should have more to do with a person's salvation than self-effort, or any other factor that could enter into it.

Mr. Moody once expressed his conviction by a parable, the substance of which was as follows: A very devout person who had lived a saintly life appeared before the gates of heaven. No one on the reception committee knew him. A Sunday School teacher, who had spent his life trying to impress others with the importance of a God-oriented life, arrived; no one recognized him. A minister of the gospel, who had spent many years preaching salvation through a pure and holy life, appeared before the gate; he was unknown, and was asked to wait out-

side. Next came a man running toward the celestial entrance and crying "blood, blood, blood!" The gate flew open and he was given the warmest welcome. He had depended upon the merits of Christ, which to Mr. Moody was the very special ingredient.

Upon another occasion Mr. Moody said he met a man who told him it had taken him forty-three years to learn three things: first, there was nothing he could do toward his own salvation; second, God did not want him to do anything for himself; and third, Christ had done all the work for him. What a special and assuring ingredient!

In a work entitled *Heresies Exposed*, compiled by Wm. C. Arvine, the outstanding *heresy* is to deny the widely-accepted theory of Christ's propitiatory sacrifice and death as taught by Fundamentalist theology. Any religious group who disagrees with this concept are classed as heretics, and their teaching as heresy.

A revealing excerpt from the afore-mentioned book is as follows: "If you are not sure of any teaching, inquire what is its attitude to the doctrine of the Blood Atonement—that is the acid test today!"

Of one minority group they have this to say: "The Jesus Way," accordingly has no room for the precious atoning blood of Christ as the ground of salvation. One of them remarked the other day to a friend of the writer, who was pressing the necessity of the precious blood of Christ as the ground of salvation: "How can the blood of a dead man save anyone!" A telling challenge, but wholly rejected by the editor of *Heresies Exposed*, as the following statement shows: "If again, there is

no atoning value in His precious blood, as they teach, then there is for the sinner no possible means of cleansing, justification or redemption—all of which, the Scriptures tell us, are dependent upon, and are received through, faith in His blood."

The latest and most exhaustive study and commentary of the Scriptures is *The Interpreter's Bible*, published in twelve volumes. The work is the combined effort of a group of the foremost theologians of the Protestant denominations. The persistence with which they project the popular belief in the atoning work of Christ as the key to salvation, reveals what a *special ingredient* it is in their point of view. They seem loath to admit that self-effort could have any place in the divine plan of salvation.

Substitution is the magic word.

Now it cannot be denied that Christ's death and blood is mentioned in the Scriptures as a factor in salvation, but we refuse to accept the idea that it always means His literal death or His physical blood—at least until we have determined by orderly research whether there is not another side to Bible teaching that must be considered to get at the facts. Here is one text that is revealing: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *saved by his life*" (Rom. 5: 10).

Saved by His life, not by His death.

Now the "old time religion," the plan of salvation projected in the "volume of the book," also has one very outstanding ingredient, and that is *self-effort*. Of the Church or mystical body of Christ it is written, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40: 8). And this special ingredient is so far-reaching that it demands perfection of character.

The command to Abram was, "Walk before me and be thou perfect" (Gen. 17: 1). The patriarch Job declared the key to salvation to be as follows: "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles" (Job 11: 13, 14). The Psalmist said: "Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight" (Ps. 18: 24).

Isaiah tied the salvation of the soul to works when he said: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa. 1: 16, 17). Micah 6: 6—8 may be considered the core of the divine plan for the salvation of the individual, and it contains no hint of blood-sacrifice or atonement. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Jesus associated the privilege of having a share in His Kingdom with self-effort. He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . Be ye therefore perfect, even as

your Father which is in heaven is perfect" (Matt. 7: 21; 5: 48).

But in the face of these plain statements wishful-thinking witnesses will say that the Great Inspector is not going to be so particular, that He will not refuse to pass a barrel through because it has a few rotten staves. But the Great Inspector Himself says, "Be ye therefore *perfect*, even as your Father which is in heaven is perfect." That which is perfect is *without flaw*.

Some Biblical students say that the New Testament Epistles offer a different and better deal than the Old Testament and the Sermon on the Mount. They infer that after Christ's death on the cross a new and less complicating way of salvation was offered humankind. However, an impartial assessment of the facts does not reveal this. The following propositions are all post-crucifixion.

The Christian's life is *effort*. We must "fight the good fight of faith" to "lay hold upon eternal life" (I Tim. 6: 12).

It is *conflict*: "having the same conflict which ye saw in me, and now hear to be in me," said Paul (Phil. 1: 30).

It is *problematic*: "endure hardness as a good soldier of Jesus Christ" (II Tim. 2: 3).

It is *contrary to nature*: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5: 17).

It is *work*: "Work out your own salvation with fear and trembling" (Phil. 2: 12). This last definition is indeed the very *special ingredient* that is so potent in preparing us for life eternal!

And here are still other examples that self-effort was still the *special ingredient*—even after Calvary: "Wherefore *putting away* lying, speak every man truth with his neighbor"; "Let him that stole steal no more"; "Let no corrupt communication proceed out of your mouth"; "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be *put away from you*" (Eph. 4: 25, 28, 29, 31). "Having therefore these promises, . . . let us *cleanse ourselves* from all filthiness of the flesh" (II Cor. 7: 1). "And every man that hath this hope in him *purifieth himself*, even as he [Christ] is pure." (I John 3: 3).

And he who traffics in this commodity with this very special ingredient added, will be different from all others around him; he will be a part of that "peculiar people, zealous of good works." This special ingredient has great power and will make a person different in his every word, act and thought, and it will give you that glorious welcome into the eternal City of God.

Fellow Christian, does your religion contain this very *special ingredient*?



Let us put our faith into action and accept the challenge to do better today, no matter, if by many prayer in their homes is entirely forgotten, and not even thought of. On the other hand we should daily continue constantly in prayer. "Pray without ceasing." "Men ought always to pray and not to faint." Prayer to my mind of thinking is an absolute necessity to maintain the steadfastness of life in a sober and faithful relationship to God.

Reflection

Front Cover

IN NEW ENGLAND the summer had spent into the past, the harvest was in, and the once brilliant leaves had fallen. Soon the countryside would receive its winter blanket of snow. The moon was rising in the east, making a sparkling reflection on the dark waters of the river. Tomorrow would be the great thanksgiving feast and it looked as though the weather would be favorable. Looking back a few years, some of the settlers recalled this same season. They had ventured across a wide, unknown sea to an unexplored wilderness. Their voyage had been long and their welcome small. They had arrived to find that winter was coming and they were totally unprepared. There had been shelters to build, food to be sought for, land to be explored and trees to be cut for farmland. It had been too late to plant crops that year. What a dreadful winter that had been, only a few surviving it, for they were unprepared.

But what a wonderful store they had laid up for use this winter! Their yields had been bountiful. All had worked hard, and had carefully laid away what would be needed during the oncoming winter. The Lord had richly blessed them and though daily they thanked their Great Giver, tomorrow they would meet and give Him public thanks.

How grateful they were for what they had, which by comparison with our blessings, multiplied beyond their most fantastic conception, was very little indeed. They had labored for their simple needs and now could enjoy the fruits of their labors during the approaching winter.

The early settlers realized the necessity of "laying up in store" in the temporal matters of life as did Joseph in Biblical times. He, with whom we are all familiar, was appointed by Pharaoh to have charge of the food that was laid up in store during the seven years of plenty to be used during the seven years of famine which would follow. Joseph, by God-given wisdom, saved Egypt from what would have proved to be their destruction, by carefully laying up large quantities of provisions in storehouses throughout the land. Although such careful storage probably looked foolish to the majority of the Egyptian people; as they witnessed the continuing years of dire famine following the years of plenty, many, no doubt, changed their point of view and were grateful for these storehouses. They provided not for their need alone, but also the need of surrounding areas.

How are we doing? Are we profiting by the examples recorded for our learning, and from the history familiar to every school boy?

Now, in times of plenty is time to prepare for the lean winter season; the times of need that overtake weary pilgrims; the bleak days that draw heavily upon our faith, our hope and our charity.

God has given to us an inexhaustible store of promises and instruction as to how to make ourselves worthy of them. If we live on them, He will let us share in His boundless, better store of knowledge which He had reserved for His people.

"Wise men lay up knowledge," we read. They have a

good store from which to draw during temptation or any necessary time. If we would be classed among the wise who will "shine as the stars forever and ever," we must lay up God's knowledge. "Receive I pray thee the law from his mouth and lay up his words in thine heart." And in the words of Jesus: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also." "Set your affection on things above, not on things on the earth." If our aim is the higher, nobler things which God has promised, our every thought, action and word will be directed toward that one hope. If we have His words laid up in our storehouse, we will have them within our grasp at all times; we will have an answer to every temptation that lurks nearby and demands an answer. Let us be certain we have sufficient supply of virtues as patience and perseverance, kindness and courtesy, longsuffering and loyalty, faith and forbearance, diligence and determination, humility and hope.

In our storehouse, space is valuable. Therefore it is necessary that we store only that which we will need. Excesses which God tells us to "put far away," and to "come out from among," must not occupy space in our storehouse. They will not aid us when we need strength and stimulation, but will prove harmful.

Let us take inventory of our store and see that it contains only the necessary articles, all of which we need and are commanded to have, "laying up in store for [ourselves] a good foundation against the time to come that we may lay hold on eternal life."

It is essential that we keep our storehouse filled to capacity with good fruits. To do this, we must continue to sow, cultivate and harvest, for if we are using out of our storehouse at all times, the supply will need replenishing.

Once the settlers had their storehouses filled, they did not retire thinking that they had all the food laid up they would ever need, but when spring began again to bud, they began to plant that they might harvest during the next fall. We need to realize the necessity of continual sowing, for if we do not sow, we shall not reap. "A man's harvest in life will depend entirely on what he sows." We cannot expect to harvest what we do not sow, neither can we expect to harvest different from the seed we have sown.

"We can never be too careful
What the seeds our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow."

After Paul had laid up a good store of virtue for himself and helped others to do the same, he wrote, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me in that day and not to me only, but to all them also that love his appearing." He was certain that for his efforts God had reserved a crown. Let us likewise lay up in store, the many virtues that we may have a crown laid up for us.

There is no easy way or short cuts to the Kingdom. Bribery and corruption have no place in God's Plan. He will give us every encouragement to run the course and finish the journey.

Heartfelt Petition

"Eternal Father, God of everlasting love, teach me to sense Thy presence in the quietness and stillness of life's experiences. Fortify me against loneliness; may I find in companionship with Thee an increased faith, an abundant hope, and an adequate courage. Teach me to pray. Reveal to me, through communion with Thee, the divine secrets of deep fellowship and divine companionship.

Let me do more than utter prayers. Let my heart cry with its deeper yearnings; let my mind search for Thy truths; let my life hunger for Thy bread of life. Draw near, and reveal Thyself to me. Lay Thy hands upon my spirit and body; speak to me in Thine own way; whisper words of peace and assurance, and I will know lasting peace."

A Hymn of Gratitude

Psalm 92

It is good to give thanks to the Lord,
And to sing praises to Thy name, O Most High;
To proclaim Thy kindness in the morning,
And Thy faithfulness every night,
Upon the ten-stringed lyre and the lute,
To a melody with the harp.

*For Thou hast made me glad, O Lord, by Thy works;
Of the deeds of Thy hands I joyfully sing.
How great are Thy doings, O Lord;
How very deep Thy designs!*

A stupid man cannot know,
A senseless man cannot understand this.
When the wicked shoot up like grass,
And all wrongdoers flourish,
It is that they shall be destroyed forever.

*But Thou art on high forever, O Lord!
For lo, thine enemies, O Lord;
For lo! Thine enemies shall perish!
All wrongdoers shall be scattered.*

But Thou hast exalted my horn like that of the wild ox;
I am anointed with fresh oil.
And my eye looks upon them that lie in wait for me;
My ears hear the wicked that rise up against me.

*The righteous shall flourish like the palm tree;
He will grow like a cedar in Lebanon.
Planted in the house of the Lord,
They shall flourish in the courts of our God.*

They shall still yield fruit in old age;
Full of sap and green will they be;
To proclaim that the Lord is right,
My rock, in whom there is no wrong.



The "Life-Binders"

IN THE MIDST of unnumbered and unnoticed blessings, racing in the current of a hurried and distracting life, do we ever pause and give thanks for the past? Not particularly for the past as such, for so much of it has been discreditable and unsavory, as our day will appear to future generations; but thanks for our heritage from it, our ability to remember and learn from it. True, the dead hand of the past has rested far too heavily upon our race, retarding its progress and now and again turning the wheels backward; but it is undeniably true that we owe our present degree of material and mechanical civilization to man's ability to remember and profit by the experience of past generations.

We are all familiar with the hasty charge, probably as old as the race, that the young will not learn from the old, but must find out for themselves. This is largely untrue; otherwise we should still be in a state of utter savagery, beasts in a world of beasts, leading a precarious, naked, houseless, fireless, speechless, almost mindless existence. For man is essentially an animal, differing from other animals only in that he possesses an unbounded curiosity, a capacity for imitation and, above all, that retentive and cumulative memory which makes him a "time-binder," which enables him to build upon the foundation of the past, generation by generation, even as the microscopic coral polyps build of their own skeletons, year after year, mighty reefs upon which proud ships come to ruin.

We are prone to forget that things were not always what they are, to regard our more primitive and less enlightened progenitors with contempt, to forget our indebtedness to them, to smugly imagine that the history of civilization dates from the late nineteenth century. As one writer puts it: "We are so self-contented. We take so terribly much for granted. Wheels, levers, tackles, cars, needles, hammers, nails, all the thousand and one necessities without which we should be obliged to eat raw turnips and raw meat. We use them and never give them a thought. They seem to be an integral part of a civilization that has always existed, and it is impossible for us to imagine a world that had to go after its food without the assistance of these incredibly simple objects."

And yet such a world must have existed for hundreds of thousands of years. We little realize the importance of the few basic discoveries arrived at through sheer necessity. A new development in the fields of radioactivity or even anti-missile missiles, means little when compared with the appearance of the first stone axe. And what is an airplane compared with the first fish-hook or the first polished knife? Or can the printing press be compared with its father and mother, the invention of writing, without a doubt the greatest single step in the history of material civilization?

Our bewildering and complicated present is the result of the experience of countless millions of men and women who lived and died in those dim bygone ages, stumbling, groping, often wallowing in the mire, yet slowly through a vast amount of needless pain and woe, the dull, contented, static masses being dragged more or less unwillingly along the road of scientific progress by a handful

of leaders who were true "time-binders," who used the past without revering it, who were not afraid to exercise their God-given powers of observation and memory to better their condition and that of their fellows.

In contrast to this picture, the history of true religion has been the exact opposite. It has not been the product of a long and painful evolution, determined by the slow process of experiment and failure, learned, as it were, "from the ground up." When man had attained a sufficient degree of intelligence and culture, a Plan began to operate on the earth, a stupendous and momentous Plan, although it involved only a few superior souls. The principles of saving truth, perfect and complete, were dictated from above for man's guidance to a life beyond this short and troubled existence, to an eternal home.

For more than four thousand years the angelic voice was heard from time to time saying, "This is the way; walk ye in it." The leaders of religious progress were inspired men, who echoed to the people the immutable laws of the ineffable Being who inhabits eternity. The movement reached its peak in the ministry of Jesus and the preaching of the Apostles, and a profound and lasting impression was made upon the civilized world.

But, as "wisdom is too high for a fool," so the law of the great Creator was too high for the world at large. Man retained too much of the beast in his nature; the science of developing character, then as now, was entirely neglected by the masses; and as water seeks its own level, so mankind began to decline from the lofty principles of the Man of Galilee. Mechanical civilization and progress left the inner man, human nature, virtually unchanged; Christianity was designed to penetrate the deepest recesses of the heart and completely reconstruct human nature; it was too inconvenient.

The descent has been gradual—too gradual to be spectacular—but very real nevertheless. Day by day the race sinks deeper into the mire of moral putrefaction and lawlessness; yet even in these perilous times the works of those hardy pioneers of truth do follow them. The wise of this world, in their anthropocentric egotism, have branded religion as an old-fashioned superstition; yet little do they realize the tremendous debt the world owes to religion, and especially to Christianity. For, in spite of the innumerable crimes and atrocities committed in the name of religion, if the cumulative effects of all the religious teaching and training of past years were to be suddenly taken away, moral and social conditions would be a thousand times worse than at present.

But though truth came into the world as a finished product, those who embrace it are so human as to require human examples of how it should be used. And we have them. Recognizing this weakness of our nature, God has incorporated in His Word a great amount of historical and biographical matter that we, by considering the victories and failures of others, might become not only "time-binders" but "life-binders." Do we fully realize how great is our privilege that we, with no angelic voice to guide us, can yet bind in the bundle of our life the lives and experiences of men who actually became perfect, men of whom we have the positive testimony that they pleased God? Yea, even the Son of God Himself lived for us that His life might overflow and reach unto ours.

In recognition of this one states, "Wherefore seeing we also are compassed about with so great a cloud of

witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then, bringing it closer home, nearer to their limited comprehension, he said boldly, "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." In other words, "Bind my life into yours."

Even so we in the last days are not shut up to the distant past, but have had in our own generation, living examples who walked with God in righteousness. If we bind in our life the labor and experience of the faithful servants of the last watch, our salvation will follow as night follows day.

It is a solemn thought, a thought which should sober us, that our every word and action may be bound in some other life, for good or ill. We both teach and learn by daily association; we know what we should learn, but what are we teaching? What we may consider a careless word or casual action may have a profound influence in a brother's life. "No man liveth unto himself," and if we fully realize that a part of our life is daily entering into and becoming a part of some other life, we will walk more circumspectly. Let us consider and remember our responsibilities; let us waste no more of the precious time; let us avoid the pitfalls, past and present; let us follow the godly examples, past and present, binding into our lives all that is good and pure; for if we do these things, we shall never fall, because, as Abigail prophesied of David so long ago, our souls "shall be bound in the bundle of life with the Lord" our God, bound with cords of love which can never be broken.

A Strange Boon

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife;
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is indeed the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

We toil as in the field
Wherein, to us unknown,
A treasure lies concealed
Which may be all our own
And shall we of the toil complain
That speedily will bring such gain?

We dig the wells of life,
And God the waters give;
We win our way by strife,
Then He within us lives;
And only war could make us meet
For peace so sacred and so sweet.

OBITUARY

CORA DYE

Funeral services for Mrs. Cora Dye of Millville, N. Y., were held at the Barnes-Tuttle Funeral Home, Medina, N. Y., Oct. 23, 1961.

This friend was an acquaintance of many years, having journeyed, with her husband, to our Rochester Church for services for quite a period, over twenty years ago, before advanced age and failing health imposed too great difficulty for the trip.

Sister Dye is survived by her husband, Brother Eugene Dye, Millville, N. Y., and two daughters: Mrs. Oneta Kohler of Rochester, and Mrs. Edna Greenhagle of Indian Falls, and four grandchildren and a family circle from which she shall be sadly missed.

Services were conducted by Brother Kenneth E. Flowerday. Interment was at Mount Pleasant Cemetery, West Shelby, New York.

"Beyond the sunset, if proven worthy,
We shall see Jesus whom we adore;
His glorious presence, His Words of welcome
Shall be our portion on that fair shore.

EX-PRESIDENT GIVES ADVICE TO OLDSTERS

Former President Herbert Hoover, offers the following advice to oldsters:

"Seeing that I have now reached eighty-two years, I think I can give some advice to oldsters who are about to retire or are retired from their jobs. There is no joy to be had from retirement except some kind of productive work. Otherwise you will degenerate into talking to everybody about your pains and pills and income tax. The other oldsters will want to talk about their own pains and pills and income tax."

If such is the case in the physical phase of life, it is even more so in the spiritual. But one of the many cheering things in connection with the service of the Lord is the fact that there is no "retiring age."

Each Christian is in "full time service"—not in the technical sense of the term—but in the Scriptural sense. For the Word says: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3: 23—24).

The Lord did not say, "Occupy until you are 65"—but "Occupy till I come" (Luke 19: 13).

So, fellow believer, regardless of your age, "be careful to maintain good works," yes—"be zealous of good works" (Titus 2: 11—15).

Temptations are like a file which rub off much of the rust of self-confidence.

By the streets of "By and By" one arrives at the house of "Never."

O Lord our God—save us from accepting a little of what we know to be wrong in order to get a little of what we imagine to be right.

Meditations

On the Word

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

Individuals and groups of individuals who are progressive can never be satisfied with things as they are. The search for higher standards of living, for better things, for better materials out of which to make those better things, goes on relentlessly.

The homes which our great-grandfathers occupied, and pointed to proudly as the last word in completeness, would be unfit for human habitation according to the standards of today. If building a home, we want it to be insulated; we demand the latest in heating, in lighting, in plumbing. We take readily to the idea of frozen food storage; we want the latest in refrigeration; our home appliances must be the last word in design and mechanical perfection. Everyone wants the latest, and will be satisfied with nothing less.

The same is true of the Eternal One. He is a God of progression, of growth, of expansion. He is not satisfied for the die to be cast with the present number of planets in His immense universe, or content merely to share His boundless wealth with the happy inhabitants of billions of glorified worlds in the immensity of space now receiving that munificence. He wants to bless still more and more. He is perpetually enlarging the place of His tent, lengthening His cords, and strengthening His stakes.

In creating our earth and peopling it with human beings, He was taking the first step toward another completed unit in His grand scheme of expansion. Time with Him is nothing, hence it is unnecessary for Him to be in any hurry, or accept any material that does not meet His specifications to the smallest detail. It has been nearly six thousand years now since He began creating from this mass of humanity a people worthy of perpetuation. Adam was the first of the human family to be given the opportunity to work for eternal life.

The Almighty has always existed; and as He never has been idle, there could have been no beginning to His season of activity as Creator. With our circumscribed mental capacity we are unable to comprehend a God without a beginning, yet we have His own word for it, and are driven to this conclusion by the ten-fold greater difficulty of comprehending a time when He did not exist. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from *everlasting to everlasting*, thou art God" (Ps. 90:1, 2).

The creating of this small island in space which we call Earth was not an untried experiment; it was a piece of work the Creator had successfully completed many, many times before. "Seek him that maketh the seven stars and Orion, . . . The Lord is his name," said the Eternal, through the herdsman prophet, Amos (5:8). God called Abraham's attention to the stars, which even in that early day were numerous beyond the power of his limited ability to count. As they shone out in their magnitude,

they were as visible then as they now are to us. Indeed, this work of creating and peopling worlds has gone on through an eternity in the past: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them" (Ps. 103:17, 18).

Our short mortal existence, a life filled with sorrow, uncertainty, sickness, ending in eventual death, is not all that God can give; nor is the earth, in its crude unfinished state, with racial, national, political and social groups, all seeking their own selfish ends—and often hostile to each other—the happy state which He planned in creating it. Numbers 14:21 reveals that plan: "But as truly as I live, all the earth shall be filled with the glory of the Lord." And again in the words of the Lord's Prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

This language presupposes His will now *is* being done in heaven. And this approach disproves the theory often advanced that while populating this little earth the Almighty left as barren wastes worlds thousands of times larger than our own. There is much to support the belief that the other planets are inhabited. The apostle Paul was inspired of God and had a very deep insight into His unsearchable knowledge, and he declared in Eph. 3:14, 15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." He has a family in heaven as well as in earth.

We read in Jude 14 that the Lord is to come with ten thousand of His saints; in Heb. 12:22, of an "innumerable company of angels"; in Dan. 7:10, that when the "Ancient of days" sits to judge His servants, "thousand thousands" will minister unto Him. This august retinue is not from inhabitants of our little earth, hence must reside in other parts of God's vast universe; therefore we must conclude the planets *are* inhabited.

In Ps. 19:1 the Psalmist draws our attention to God's finished, as well as His unfinished, handiwork: "The heavens declare the glory of God; and the firmament sheweth his handiwork"—the result of perpetual expansion, and lengthening of the cords. Men have advanced the theory that in our solar system all light must be borrowed from the sun—forgetting that He who gave the sun its light has still light to give. But the Bible speaks of physical light other than the light of the sun. At the time of Paul's conversion Jesus appeared to him and a light shone about him above the brightness of the noon-day sun. After Moses had been with the angel in Mount Horeb for forty days, even with the angel's glory withholden, upon his descent Moses' face shone so the Children of Israel could not steadfastly look upon him. In Rev. 18:1, an angel came down from heaven, and the earth was lighted with his glory. Now when the earth is filled with immortal beings reflecting the glory of God, it too will shine, and this phenomenon also is foreshadowed in the Book: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof, . . . and . . . there shall be no night there" (Rev. 21:23-25).

In verses 4 and 5 of this same chapter we have the gracious promise that "the tabernacle of God" shall be with men. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow,

(Continued on page 11)

Questions and Answers



"Do you have literal feet washing at communion?"

No, we do not. We accept Jesus' own evaluation of feet washing. When Peter asked, "Lord, dost thou wash my feet?" Jesus answered him, "What I do thou knowest not now; but thou shalt know hereafter." He was literally washing their feet, and if the lesson Jesus wanted to teach was that His followers were to literally wash one another's feet He would have had no reason to say, "What I do thou knowest not now," for His action was plainly visible. His action was symbolic, representing the helpful cleansing that each Christian owes to his brother.

"When Christ comes again, will He rule for 1000 years in the world like it is now?"

No, the devil, or evil, will be bound during that glorious thousand-year day or Millennium. Revelation 20: 1—3 is definite: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The evil in the hearts of men is pictured by the terms "Devil and Satan." During the thousand years evil will be bound in the hearts of men in the respect that they will not dare openly disobey the law of God, as so many are doing these days. Another forecast for that period is: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). That blissful day is pictured in Psalm 72; Isa. 65: 17—25; Zech. 14: 4—11, 16—21, and in many other places.

"I would appreciate hearing what you think of bomb shelters, and how much we should concern ourselves with the building of them."

From the standpoint of the proper attitude for the Christian to maintain we might point out a number of factors.

One thought extant is that the Christian should trust in God for his protection, hence should do nothing to protect himself. We do not believe that to trust wholly to God, without taking toward our own safety any steps which are within our power to take, would be according to Scripture. While it is true that God helps those who help themselves, there is no proof that He will help until *after* we have done what we can for ourselves. When Jesus told us to pray to the Father, "Give us this day our daily bread," He did not mean for us to sit idly by and wait for Him to rain the loaves from heaven ready baked.

Jesus, when speaking in parable of His ultimate return to earth, said of the intervening time, "Occupy till I come." Or in other words, Meet your problems in a practical way.

And here is another factor: God does not guarantee

us a smooth and hazardless journey all the way through life to eternal glory. We have no assurance of 60, 70, 80 or 85 years of mortal life. Jehoiada the outstanding priest of Israel who lived in the days of King Joash lived to be an hundred and thirty years old. John the Baptist's life terminated at 31 or 32, yet both men were stalwarts for God.

I Timothy 4: 8 reads: "... godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But again that could not assure 80 or 85 years, as the case of John the Baptist attests. Therefore the only promise could be, enough of the present life to accomplish the Christian work. This promise we have. If one's work has been accomplished, God is under no obligation to extend his mortal life. If, on the other hand, He foreknows that an individual would not use his time well and perfect his character, however much time he was given, He would not be obliged to extend that life to any specific age.

To summarize: God does not do for us what we can do for ourselves. He gives us minds that we can use in devising plans for self-protection, and He expects us to use them. If, after using our time profitably we need still more time to perfect our character, only then will He step in and arrange the circumstances to give us the added time. If we are not using our time He has no responsibility whatever. Hence the Christian has good reasons to protect his own safety, as well as the man of the world.

"You say we are living in the era of Christ's coming. What are the signs to prove it?"

Perilous times as foretold by Paul in II Tim. 3: 1—5, 13, when as we witness, men are proud, blasphemers, lovers of pleasure more than lovers of God: children are disobedient to parents, unthankful, unholy, despisers of those that are good. Does not the juvenile delinquency fulfill these predictions? These are conditions foretold for the "last days" before Christ's second coming. Two other contrasting signs are worldwide preparation for war with atomics and missiles known in no other age of history, while at the same time the peace cry increases. These signs were forecast hundreds of years ago by God's holy men. Notice this vast preparation is to be just before God (Immanuel—Christ) roars out of Zion and the Lord's mighty ones come down (Joel 3: 9—16; I Thess. 5: 1—4).



MEDITATIONS ON THE WORD

(Continued from page 10)

nor crying, neither shall there be any more pain. . ." The cords of heaven then shall be extended to take in our earth, and its canopy enlarged to cover its happy inhabitants who during their lifetime learned to control every evil impulse, to restrain every irregular passion, to render complete submission to the will of the Father, thus making themselves worthy of perpetuation and of endless life in the new heaven upon earth.

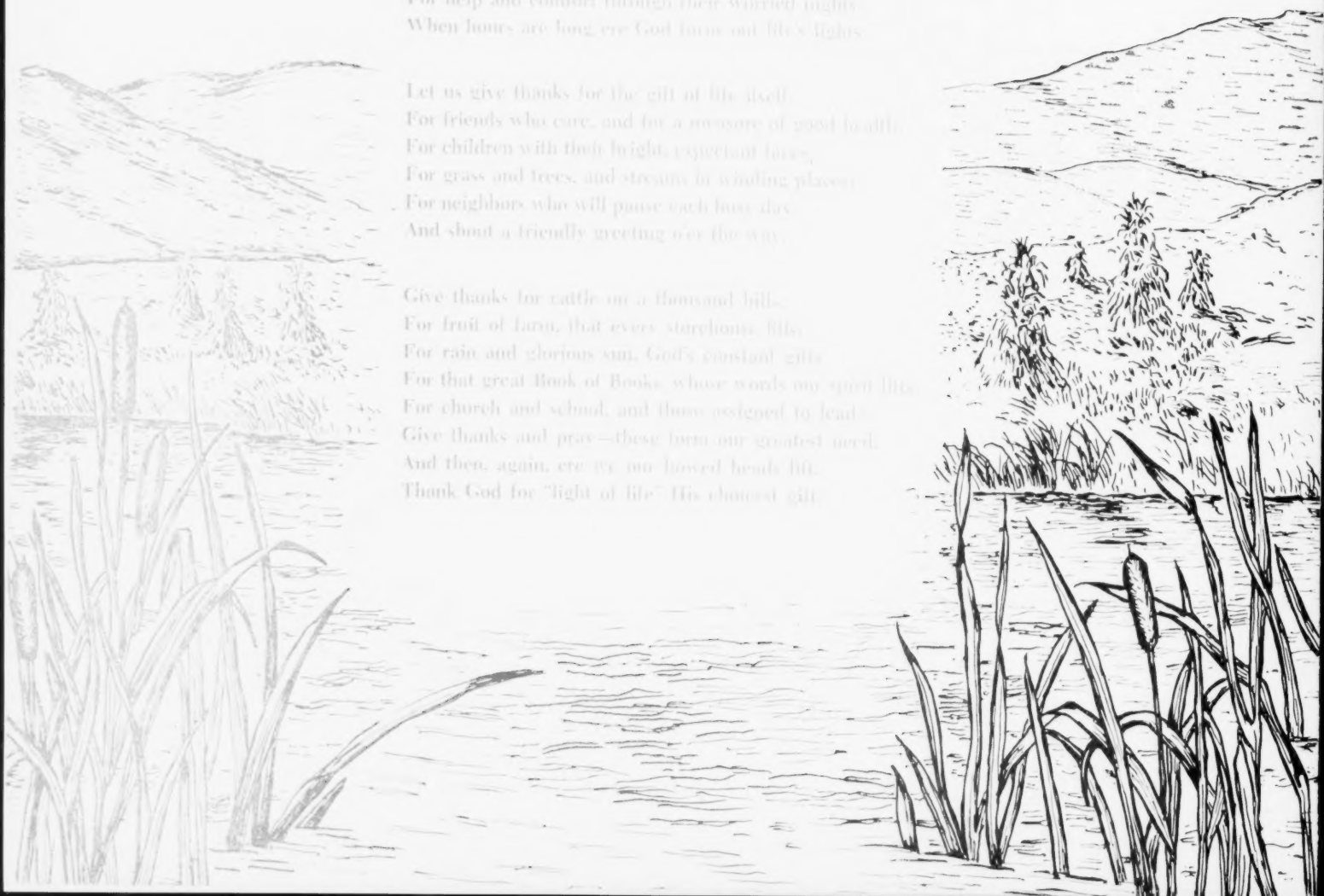
Let Us Give Thanks

Let each of us give thanks this blessed day
For blessings which we cannot count or weigh.
Let us bow down as Pilgrims did of yore,
Who threw their prostrate forms upon the shore
And thanked their God for guidance, straight and true,
Which kept them on their course the long night through.

Let men bow down with Washington at Valley Forge,
And learn what hunger means, ere they their ladies scorn.
Kneel down with Lincoln in his hour of trial,
And find the source of power when friends forsake.
Draw near the aged when their sunset fades,
And hear them utter words of glowing praise.
For help and comfort through their worried nights
When hours are long ere God turn out life's lights.

Let us give thanks for the gift of life itself,
For friends who care, and for a measure of good health.
For children with their bright, expectant faces,
For grass and trees, and streams in whirling places.
For neighbors who will pause each busy day,
And shout a friendly greeting o'er the way.

Give thanks for cattle on a thousand hills,
For fruit of farm, that evers storehouse fills.
For rain and glorious sun, God's constant gifts,
For that great Book of Books, whose words our spirit lifts.
For church and school, and those designed to lead,
Give thanks and pray—these form our greatest need.
And then, again, ere we our bowed heads lift,
Thank God for "light of life" His choicest gift.



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